

Negro "Anti-Semitic" Thrust

(Continued from Page 2, Column 3) and manhood (as well as of God) that there is; and the systematic Jewish contradiction of it is an obstacle to the expression of that manhood in men who feel it in them. This is basically the reason for historical anti-semitism. Because of the systematic denial of true humanity which is involved in their repudiation of Christ, there is hardly a position the Jews can take up which does not offend the Negroes. Many are offended by the attack on the family leading to sex-education and pornography organized by such Jews as Ginsberg. They deplore the Jewish influence on the schools. They regard birth control and its repudiation of life, parallel to the Jewish repudiation of the Light, the Life and the Way, with incredulous contempt. They do not like the attempt to extend capitalism into their towns and cities; they are skeptical of the degrading theory of man propounded by Jewish psychology; they suspect the Jews of being involved in the popularization of drugs; and they resent the Jewish manipulation of the law intended to relieve the citizen of responsibility.

They are relatively indifferent to technology, not finding humanity in it. As the Jews systematically contradict and deny Christ, the Negroes systematically contradict and deny the Jews because they find the Jewish positions on all points restrictive of their essential manhood. It is not because the Negroes are faithful Christians. The Christian foundations of their culture are remote and unconscious. But the vigorous human nature rejects the Jewish despair and cynicism, and strives, consciously or unconsciously, for the comfort and support of the Christian view of man. It is remarkable that Negroes joined so many other nations in rejecting the Jews.

What is more remarkable is that the vigorous and uncorrupted human nature defends itself from the denial of Life involved in the denial of Christ; and rather than accept it, it turns to remote memories of Christianity, never very deeply understood, and now very nearly forgotten. This is a witness of a more important kind than merely a witness against the Jews. The Negroes are a witness of the value and importance of Christ and Christianity to life. They respond to the encouragement and comfort which Christianity offers human life. It is because of this deep agreement between Christianity and life that the Gates of Hell will never prevail against the Church; and the ability of the Negroes to respond to the appeal of Christ, as so many great nations have done before them, is very promising for their future. Nor are their confusion, forgetfulness and errors about Christianity very significant. In the day of Gregory the Great; Europe was converted by Apostles talking to Kings who, once convinced, marched their entire peoples down to the nearest river and had them all washed in the Blood of the Lamb on order, a procedure which certainly made small appeal to the understanding or even to the will. Yet these are the people who because they accepted Christ, made mankind great. The Negroes are, no doubt, capable of something similar. Apparently, as long as there are men who want to give their full measure, there will always be men to look to Christ to help them. This is the great significance of Negro anti-semitism; and the great strength of the Negroes as they enter into history.

The logical historical consequence of the repudiation of the principle of life which took place at the Crucifixion is the sterilization and eventual destruction of the world. Technology makes this possibility more and more alarming. At present there is quite a bit of fear that some cynic will blow up the world with an atom-bomb, or blow the moon down on the world by an incautious gesture, or interfere with the periodicity of women with an ill-judged pill. But as long as Negroes refuse to accept these frivolous and ghastly vanities and set out to be men, it seems unlikely that a just God will permit trivial cynics to deprive them of their opportunity. The anti-semitism of the Negroes is one of the most convincing pieces of evidence of the continuity of life that our time offers.

Who Finances These Lawless and Nihilistic Terrorists?



RAP BROWN, Nihilistic, murder-inciting Marxist. Here are his own words: "Violence is as American as cherry pie. If Washington, D.C. don't come around, Washington, D.C. should be burned down." Once he urged crowds to "stop looting and start shooting." STOKELY CARMICHAEL, Infamous revolutionary Marxist, once head of Student Non-Violent Coordinating Committee (SNCC), also closely allied with Revolutionary Action Movement. Carmichael says: "Negroes aren't bound to obey laws legislated by white people." Recently Carmichael told Negroes not to go to Vietnam but to "shoot cops instead." ELDRIDGE CLEAVER, Revolutionary Marxist, officer of criminal Black Panthers, convicted for assault with intent to kill, presently a fugitive, distinguished for his trashy books telling of the white women he raped and the cops he killed. In answer to a question Cleaver stated: "Kill some white

people or make them act in a prescribed manner." ROBERT FRANKLIN WILLIAMS, Communist who fled to Cuba in 1961 to beat a kidnapping rap, then China and now back in U.S. Free on bail. Founded Revolutionary Action Movement, super secret Black Nationalistic group openly advocating violence and bloody revolution. From broadcasts in Havana, urged U.S. Negroes to overthrow government. Recently "elected" president of coming Black Communist Republic in U.S. JAMES FORMAN, Former Director of SNCC. Forman's preposterous Black Manifesto demands have won him the enmity of both black and white alike. Under the cloak of religion, his followers enter the very House of God as extortionists and thieves. Communist Daily World (5-17-69), called Forman's reparations drive the Communist program.

CIVIL RIGHTS... FOR WHOM?

By STANDISH HALL

Author is a Negro business woman who is reputed to speak for a large segment of the Negro population.

Few people realize how nearly the United States was betrayed last summer when the record of Abe Fortas as a supporter of organized crime was divulged quite by chance. Had Fortas become Chief Justice of the United States Supreme Court, he would not only have been the first Jew to become Chief Justice, but it also would have marked the first time in the whole history of the country that its principal leader—the final authority on Americanism and the American Spirit as long as he lived—was a citizen of a foreign country. For the Beys Afroysim case, pushed through by Fortas during the Warren Court Era, provided dual citizenship for a Jew who, having become naturalized on migrating to the United States, had subsequently moved back to live in Palestine.

Moreover the case allowed the Jews to vote in Palestine, hold government positions there and fight in the Jewish wars while holding United States citizenship until they wished to renounce it. This is a theory of citizenship which overturns acts of Congress which provide that citizens cannot serve two masters. Although Justice Black wrote the majority opinion, it is well known that Fortas engineered it, supported by Warren and other liberals of the Court. This triumph of Jewish international ascendancy established without a doubt that the Jewish Kingdom on Earth finds its Command Post in Jerusalem. It invalidated the provision that Zionist organizations and publications for the advancement of Israel should register with the Justice Department as other such spokesmen for foreigners must. This gain was so important that it fully justified all the money the Jews spent on the Civil Rights movement which was intended as an apparatus to control the Negroes and keep them from objecting to this chicanery.

Notwithstanding all the clamor for integration for Negroes and for their political and Civil Rights, and notwithstanding the war on Negro poverty, it was Jews and not Negroes who controlled and directed these movements. When it was to the advantage of the Jews to be liberal, they would be liberal; when it was to their advantage to be conservative, they would be conservative; when it was to their advantage to be both liberal and conservative, they would be both. In short they were opportunistic; and this same opportunism opened the way for the Beys Afroysim case and dual citizenship for Jews.

Disillusioned Negroes

When the Negroes discovered that the

Jews who were marching in Alabama for Civil Rights, and were putting so much money into the struggle, were the same Jews who were conducting the war on poverty in the Negro slums of the northern cities, they became radically disillusioned about Civil Rights. In northern cities where so many Southern Negroes migrated, leaving their cousins down South to march and demonstrate with the Jews, the Jewish manipulators managed a veritable hell on earth, denying Negroes even second class citizenship conceded to them in the South. Masquerading as helpers of the poor and liberal supporters of political organizations, they attacked the Negro Christian churches, advanced the war-on-poverty, and invaded all aspects of Negro life from the home to the altar rail. Through the war-on-poverty they got to know the poor Negro for whom they professed to be concerned; and, having the power and money to dispense jobs, the Jews soon became familiar with the habits, aspirations and importance of the Negro community leaders.

Thus they were in a position to sound quietly the feelings of the Negro leaders for Israel, its international and national organizations. Thus power over the Negro community, based on the Supreme Court and its Civil Rights decisions, and on Congressional legislation expanding those rights, was handed over to the Jews to be used as they saw fit. Under the authority vested in the war-on-poverty and the great sums of money appropriated for it, investigators were employed in large numbers (sometimes they were ex-convicts) at high salaries to work in the Negro communities under the supervision of former Civil Rights lawyers. For as much as \$175 a week these persons might be assigned around the clock to survey any Negro who showed little sense of responsibility for supporting Zionist interests both at home and abroad; or any Negro, however law abiding, who exhibited greater allegiance to Negro interests than to others, or for that matter, one who showed an America First attitude.

By the time the Negroes had started rioting, it had become evident in most of our big cities that the Negro communities were like old-time plantations with Jewish Civil Rights lawyers and "philanthropists" as the slave masters; and the operations of the various Zionist organizations as the system of local government, dispensing life and death to the Negroes individually and collectively. Like a spring which can be pushed but so far, the Negroes in the United States woke up from Martin Luther King's dream to discover that they were smothering. They were forced to struggle for survival; and it was against the Jews that their struggle was principally directed.

Awake from a Dream

Thus by the middle sixties the Negro struggle changed from the pursuit of in-
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